A Grand-Father's ADVICE.

Directed in special to his CHILDREN;

And published for Common Good.

By *PHILIP TAVERNER*, of *Exeter College* in *Oxon*, and sometime Minister at *Hillingdon*.

Deut. 6. 7. *Thou shalt teach them diligently unto thy Children.* (Ch. 4. v. 9.) *Thy sons, and thy sons sons.*

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Printed for *J. Robinson*, at the *Golden Lion* in S. *Pauls* Church-yard. 1681.

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BRITISH
MUSEUM

For his three Grand-Children,
Suſanna, Hannah, *and*
Elizabeth Sedgwick.

Dear Children,

YOu were left *Motherleſs*, when as yet *young*, and tender; whoſe loſs was encreaſed by the *death* of a tender-hearted *Grand-mother*, taken alſo away from you ſome few months after: from which time ye became ſolely the care of a Grandfather, and a tenderly affectionate Father; who carry you continually upon their hearts, as Children dear, yea, very dear unto both, even as their own Souls, whoſe good they have always in their eye, both as to Soul and Body;

minding your Concerns as to this Life, that your Conditions may be comfortable in the enjoying what is neceſſary after this World; but deſiring above all, that your Souls may proſper, growing up in the knowledg and love of the Truth; this is the continual and earneſt longing of my Soul, and daily prayer on your behalf: concerning which, I can ſpeak unto you in the words of the Apoſtle, *I have no greater joy, than to hear that my Children walk in the Truth*, John *Epiſt. 3. verſ. 4.* And for an help and furtherance in this matter, I have (for your ſakes) written theſe following Directions.

Direction 1.

Content not your ſelves to own the true Religion, upon the account of Education, being that ye have been brought up in the profeſſion of it from Childhood: but labour after a more clear and perfect knowledg of the nature of the

the Chriſtian Religion; what it is, and what Properties, or ſpecial Characters it bears the ſtamp of, imprinted on it, and differencing it from all other Religions in the World, that ye may be able to give an anſwer to any that ſhall ask you a reaſon of your Faith; and why ye are of this, rather than another Religion; and particularly, why a *Proteſtant*, rather than a *Papiſt*? for as to other Differences, *viz. Epiſcopal*, *Presbyterian*, *Independent*, *Anabaptiſt*, theſe are not a divers and different Religion from each other, but differing Perſwaſions of Perſons in ſome lower Matters, who all agree in Fundamentals, and are of one and the ſame Mind as to the Eſſentials of Chriſtianity: And to help you in this Matter, know, That true Religion is that way of ſerving and worſhipping the true God, which himſelf hath appointed. *Solomon* gives us the whole that God requires

and expects from Man ; *Fear God, and keep his Commandments, for this is the whole duty of Man*, Eccl. 12. 13. The Characters whereby the true Religion may be known from all other, take thus ;

1. It leads up to the acknowledging of that one and only true God, who is the maker of Heaven and Earth ; who is the searcher of the Heart, and knows all our Thoughts ; *Isa.* 44. 5. *Gen.* 1. 1. *Jer.* 10. 11, 12. & 17. 10. *Am.* 4. 13. *Psal.* 139. 2.

2. It teaches us to own and acknowledg in the Godhead or Divine Nature, a Trinity in Unity ; *the Father, the Word, and the Holy Spirit, and these three are one*, 1 Joh. 5. 7. these are three, not divided, but distinct in personal Relation, or a three-fold manner of Subsistence ; the Father of himself, and begets the Son, the Son begotten of the Father, and the Holy Spirit proceeding from the Father and Son :

Son: Which begetting, and proceeding, are not in Time, but from Eternity; the Father was never without the Son, nor the Father and Son without the Holy Spirit, they are all three Eternal and equally God; yet not three Gods, but one God in the ſame Eſſence, or eternal Being: The Trinity of Perſons doth not take away the unity of Eſſence, but as we uſually expreſs it, three Perſons, but one God.

3. It requires the giving up our Heart to God; and herewith the whole of our outward Man, *Deut.* 6. 5. & 10. 12. *Prov.* 23. 26. 1 *Cor.* 6. 20.

4. It leads up to a *Mediator*, who hath reconciled us to God; and in and by whom we look for acceptance, both of Perſons and Services, *Rom.* 5. 10, 11. *Epheſ.* 1. 6.

5. It owns *Chriſt Jeſus* the Lord this alone Mediator, and no other, 1 *Tim.* 2. 5.

6. It requires our being, and doing all to the praiſe and glory of God, 1 *Cor.* 10. 31. *Phil.* 1. 11.

7. It teaches to look unto God alone for the rule of his Worſhip, acknowledging no other, as having dominion over our Faith, and Conſcience, *Matth.* 23. 9, 10, 11. 2 *Cor.* 1. 24.

Now amongſt the many that lay claim to the true Chriſtian Religion, the *Papiſts* make the greateſt noiſe, boaſting themſelves to be the only true Chriſtians, and *Catholick Church* in the World, crying down all other for *Hereticks*, and themſelves only Apoſtolical; while the Charge they bring againſt others, lies wholly at their own doors, being notoriouſly Apoſtates from the Faith once profeſſed at *Rome*; Strangers to, and Enemies againſt that Goſpel (as to the purity of Doctrine and Worſhip) which was profeſ-

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ſed and owned by that Church, at what time the Apoſtle writ his Epiſtle to them, *Rom.* 1. 7. There are many things in their practice, that ſpeak aloud the proof of this Charge.

1. They (the *Papiſts*) have ſet up to themſelves, and continue to own another Univerſal Head over the Church beſides Chriſt, in ſubordination (ſay they) to; but, indeed, in direct oppoſition againſt Chriſt, the only true Head; Witneſs that abominable poſition of their great *Bellarmine*; *That, if the Pope ſhould err in commanding Vices, and forbidding Vertues, the Church were bound to believe Vices good, and Vertues to be evil*; *De Romano Pontifice*, Lib. 4. cap. 5. And to this Vice-head, the Pope, do they aſcribe, and from him Power given into the hands of inferior Prieſts, to looſe or forgive the Sinner his Sin. Hence we have the ſame *Bellarmine* affirming; *That Chriſt*

Christ doth not loose or forgive the Sinner by himself, but only by the Priest: De Pœnit. lib.3. cap.3. And *Vasques*, another Jesuit, saith, *God doth not properly loose, or forgive a Sinner, but only approves the Priests loosing of him.* You see here blasphemy writ in the very Forehead of Popery.

2. They affirm the Authority of the Scriptures, to depend upon the Authority and Testimony of the Church; and that none are bound to believe the Holy Scriptures to be the Word of God, without the Churches Witness and Authority: And hence have some of them said; *That were the Scriptures destitute of the Churches Authority, they would weigh no more than Æsop's Fables.*

3. They maintain Doctrines of Devils. 1. In forbidding Marriage; to some (*viz.* their Priests) at all times, and to all at some times. 2. In forbidding certain

kinds

kinds of Meats, at ſome times, which God hath given for the uſe of Man, and to be (at all times) received with Thankſgiving: theſe the Apoſtle calls, *Doctrines of Devils*, in 1 *Tim.*4.1,2,3.

4. They turn the great and weighty Doctrine of Repentance into Formality, and a meer mock-Repentance; witneſs their Penance, their Pilgrimages; their ſaying over ſo many *Pater-Noſters*, and *Ave Maries*, to procure Favour and Acceptance with God.

5. Their Doctrine of *Tranſubſtantiation* (for maintaining of which, their chief Arguments have been Fire and Fagot) is contrary, both to Senſe, Reaſon, and Scripture. 1. To Senſe, in that I both ſee and taſt Bread and Wine in the Sacrament, and yet muſt believe it to be turned into the Fleſh and Blood of Chriſt; I know I taſt Bread, and yet muſt believe it the Fleſh of Chriſt I eat: I know

I taſte Wine, and yet muſt believe it the Blood of Chriſt which I drink. 2. How contrary is it to Reaſon, that the ſame Body ſhould be in Heaven and on Earth at the ſame time, yea, in a thouſand places at once, and yet but one and the ſame Body. The Angels Argument to the Women coming to the Sepulchre to ſeek Chriſt, (*He is not here, for he is riſen*, Matth. 28.6.) clearly proves, that Chriſt's Body (after riſen from the dead) could not be in two places at once; yea, that the ſame Body ſhould be eaten by thouſands, and yet remain at the ſame time whole and untouched; eaten by Men on Earth, and yet the ſame whole and untouched in Heaven: What Monſters of Abſurdity are theſe? 3. As for Scripture, the Apoſtle doubts not to call it Bread after Conſecration, and that three times in the ſame Chapter, 1 *Cor.* 11. 26, 27, 28, and 1 *Cor.* 10. 16.

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The Bread which we break, is it not the Communion of the Body of Chriſt?

6. Their Prayer in an unknown Tongue, not underſtood by the common People, how contrary to the true Worſhip of God, which ought to be performed with underſtanding, both our own, and thoſe who join with us, 1 *Cor.* 14. 15, 16. But this is according to what their Dr. *Suarez* ſaith in his Book of Prayer, *That it is not eſſential to Prayer, that a Man ſhould think of what he ſaith.*

7. Their maintaining Idolatrous Worſhip for the true Worſhip of God, ſpeaks them Apoſtates from the true Chriſtian Religion; and this they are deeply guilty of. 1. In their praying to Saints departed, and now in Glory; which being a part of Divine Worſhip, is to be performed to none other but to God; ſo that praying to Saints in Heaven, is a rendring that Worſhip to the Creature, which belongs

ſongs only to the Creator, and brings under the guilt of Idolatry. And yet could this charge of Idolatry (which cannot) be avoided, it is a part of the greateſt folly and weakneſs imaginable: would it not look like a meer phrenſy and madneſs, for one at *London* to call and cry out to a Perſon an hundred miles off, to come and help him in ſome preſent ſtrait; which Perſon neither knows his diſtreſs he is in, nor can hear his cry at ſuch a diſtance? And juſt ſuch a point of folly and diſtraction is praying to Saints in Heaven; for they neither know us, nor can hear our Prayer, we being here on Earth, and they in Heaven: and therefore the Church of old did not direct their Prayer to *Abraham*, or other Saints, then in Heaven, but to God alone, who hears Prayer; Iſa.63.16. *Doubtleſs thou art our Father, though* Abraham *be ignorant of us, and* Iſrael *acknowledg*

us

us not: thou, O Lord, art our Father, &c.

2*ly*; Another part of Popiſh Idolatry, is, their worſhip of Images; ſo directly forbid in the ſecond Commandment. If they ſay, we worſhip them not with the Higheſt, which is proper only to God, but with an inferior and lower kind of worſhip. *Anſ.* 1. It is ſuch a Worſhip the Law of God expreſly forbids; *Thou ſhalt not bow down thy ſelf unto them*, Exod. 20.5. 2. It is ſo much as *Peter* would not receive from *Cornelius*, but reproves it; nor the Angel ſuffer *John* to render to him, *Acts* 10.25,26. *Rev.*19.10. & 22. 8, 9. Yea, it is ſuch a Worſhip, that the three Children, in *Dan.* 3. would rather venture upon the fiery Furnace, than yield to the golden Image ſet up by *Nebuchadnezzar*.

3*ly*; Another part of Popiſh Idolatry, is, their worſhipping the Bread

Bread in the Sacrament: But, ſay they, the Bread is turned into the Body of Chriſt. *Anſw.* It is expreſly ſaid, *That Chriſt took Bread, brake it, and gave it to his Diſciples, and ſaid, Take, eat, this is my Body*, &c. What Chriſt took, brake, and gave, the Diſciples took, and eat; and what more plain, then that it was Bread which Chriſt took, and brake; and they took, and eat, as a ſign of Chriſt's Body broken for them? Now the *Papiſts* themſelves confeſs, That if the Bread be not converted into the Body of *Chriſt*, it were damnable Idolatry to worſhip it. But, according to the Holy Scriptures (as you heard before) it is Bread ſtill, after ſet apart for that uſe; ſo that if Reaſon, Senſe, or Faith (according to the Scripture) may be judg, it remains Bread even after Conſecration: And then what are the Papiſts in their worſhipping of it, but (according to

their

their own confeſſion) groſs Idolaters?

8. That Religion which builds up, and maintains it ſelf by force of Arms, yea, by Murthers, Blood, and Cruelty, is not the true Chriſtian Religion; but ſuch is the Popiſh; witneſs the continual Deſigns and Practices of *Papiſts* for building up their Kingdom, and promoting their Religion in the World by Blood, and Cruelty; and the *Pope*'s approving and encouraging the Murthers, and Maſſacres of Proteſtants for eſtabliſhing that accurſed thing *Popery*.

9. That which equals humane Traditions to, yea prefers and exalts them above the holy Scriptures, is not the true Chriſtian Religion; but this doth the Popiſh; which requires a more ſtrict obſervance of the Pope's Canons and Traditions of their Fathers, than the Laws of Chriſt given forth, and made known to us in the Scriptures

tures of Truth; yea, accounts it a greater ſin (in ſome things) to offend againſt the former, than againſt the latter: Deeply are the *Papiſts* guilty of that Charge brought by our Saviour againſt the *Phariſees*, Mar. 7.7,8,9. which their very Religion leads them up to, and confirms in the guilt of; perſwading it is no ſin, but their duty to make the Word of none effect through their Traditions: And whereas they boaſt of Antiquity for their Traditions, and ſuch Doctrines wherein they differ from us. I anſwer, We have Scripture-Antiquity for whatſoever we own as Matters of Faith and Practice, wherein we differ from them, which themſelves dare not deny; and whatſoever is later than this, is to be accounted no other than novel. Yea, many of their moſt able Doctors, confeſs, that divers of the peculiar Doctrines of their Church are new,

and

and unknown to the Ancient Fathers, *viz.* That of Indulgences, Purgatory, Communion in one kind, praying in a ſtrange Tongue, Tranſubſtantiation; the receiving ſome of the Apocrpyhal Books; the Pope's Supremacy and Infallibility; Worſhip of Images; denying to the common People their reading the Scriptures in their own Tongue; with ſome others.

Direction 2.

The ſecond Thing I ſhall lay as a Charge upon you, is, An exerciſing your ſelves much in reading and meditating on the Holy Scriptures. It was greatly commendable in *Timothy*, that he had known the Holy Scriptures from a Child: Make this Example your Copy to write after; give up your ſelves much to the reading and ſtudy hereof. What time others ſpend in reading frothy and wanton Romances, do ye ſpend in this way; maintaining in your hearts an high

eſteem

eſteem of the Word of God: It was unto *David* above thouſands of Gold and Silver: That knowledg you ſhall gather from hence, will be the only profitable and delightful Knowledg, in the cloſe, and ſweeter at laſt then at firſt: Let none ever impoſe upon you, to cauſe an undervaluing, or ſetting light by that which is moſt precious. Let two things heighten your eſteem of the Holy Scriptures. 1. Their being given by Divine Inſpiration. And, 2. for this end to be the Chriſtian Man's Rule in point of Faith and Practice.

First; Their Original is Divine, and given by inſpiration of God, 2 *Tim.* 4. 16. written indeed by Men; but theſe Holy Men of God moved thereunto by the Holy Spirit, 2 *Pet.* 1. 21. You may (haply) meet with ſome *Atheiſts*, or *Papiſts*, who will ask; How you know that theſe Scriptures are of God?

God? In anſwer to which cavilling Queſtion, that it may not raiſe any doubts in you, let theſe Conſiderations be for your eſtabliſhment.

1. The impoſſibility of having their Original from any other than *God* himſelf: for they could not have their riſe from any Creature, Good or Bad, Angels or Men; therefore from God alone. 1. Good Angels, or good Men, durſt not impoſe their own Inventions upon all the World, as a Rule of Life, or Death eternal, and ſay, Thus ſaith the Lord; they durſt not father their own Inventions upon God, and ſay, it is his Word, and God ſaith it, when it is only themſelves. And, 2. Evil Angels, or Evil Men, would never have given forth ſuch a Word, ſo much againſt themſelves, forbidding Sin, and what is Evil, ſo ſeverely, ſo univerſally; and commanding what is Righteous and good ſo ſtrictly.

2. The

2. The Revelation of ſuch Myſteries, which could never have entred into the thoughts of Men, or Angels, once to conceive, had they not been firſt revealed by God himſelf, ſpeaks their Original to be of God, *viz.* The Myſtery of the *Trinity*; the *Incarnation of Chriſt*, or his being born of a *Virgin*; the *union of the two Natures* (the Divine and Humane) *in one Perſon*, the Man *Chriſt Jeſus*: Theſe and other are the Myſteries revealed in the Scriptures, which neither Angels nor Men could ever have thought of, had not God firſt revealed theſe things unto them.

3. The confirmation of the Doctrine of the Holy Scriptures by *Miracles* (which thoſe who preached and writ this Word, were enabled to work for convincing the World, and confirming the Truth of what they delivered) do fully evince that this Word came from God, according to what

theſe Scriptures teſtify of themſelves, all along in thoſe Books written by the *Prophets* and *Apoſtles*; and particularly, and more expreſly in thoſe Texts now mentioned, 2 *Tim.* 3. 16. 2 *Pet.* 1. 21. Stand faſt therefore in this Principle; and let no Popiſh Seducer impoſe upon you, and perſwade, that the Authority of the Scriptures depends upon the Authority and Teſtimony of the Church: but oppoſe hereto.

1. That which hath the ſtamp of Divine Authority upon it, depends not upon an humane Authority, and Teſtimony; but the Scripture hath the ſtamp of Divine Authority upon it.

2. The Church depends upon, and is to be ſubject to the Scriptures, as the Word of Chriſt its Lord and Law-giver: and therefore the Authority of the Scriptures doth not depend upon the Teſtimony and Authority of the Church;

Church: the former proved from *Ephes.*2.20. and then the Conclusion cannot be denied.

3. The Rule doth not depend upon that which is ruled, and the Scripture is the Rule, the Church the thing ruled; therefore that depends not on this.

4. It is from the Scripture we come to know the True Church from the False: We know the true Church, by its conformity to the Truth of what is revealed in Scripture; so that the Church must necessarily depend upon the Authority and Testimony of the Holy Scriptures; not the Authority of the Scriptures upon the Authority and Testimony of the Church.

2. These Scriptures were given of God, to be the Christian Man's Rule in Matters of Faith and Practice; for the former see *John* 20. 31, for the latter, yea, both conjunct, *Rom.* 15. 4. 2 *Tim.* 3. 16.

and

and they are an holy Rule. 2. A perfect. 3. An impartial. And 4. a plain Rule.

I. *An Holy Rule*; a pure Word, without mixture of any thing vain, light, or frothy, any thing carnal, or after the flesh; that which the Scripture teacheth, is a Doctrine according to Godliness, 1 *Tim.* 6. 3. This Epithete the *Apostle* gives to the Scriptures, 2 *Tim.* 3. 15. which are called Holy upon a three fold account. 1. In respect of their *Author*, the *Holy Spirit* dictating what these Holy Men of God writ. 2. Their *Subject*, or Matter wherein they are given for a Rule, is a Doctrine which is after Godliness. 3. Their *End* they aim at is Holy, *viz.* a promoting the power and practice of godliness in the World; it was this that made *David* so prize, so love, and delight in the Word, *Psal.* 19. 7, 8, 9, 10.

II. A *perfect Rule*, containing in them all things neceſſary to be known, believed, and practiſed by us, 2 *Tim.* 3. 15, 16, 17. You may (haply) meet with ſome in theſe days, who having no reſpect or eſteem for the Holy Scriptures, being ſo directly contrary to their Principles and Ways, will labour to poſſeſs you with ſlighting and undervaluing thoughts thereof, to cauſe you to ſit looſe from, and ſet light by the Scriptures of Truth: And therefore to forearm you againſt what the *Papiſts* bring againſt this of the Scriptures, being a perfect Rule; I ſhall briefly acquaint you with the chief Arguments they urge, and ſhew you the weakneſs and falſhood of them.

1. *The Scripture* (ſay they) *is not a Rule, (at leaſt) not a perfect Rule of Faith; becauſe it anſwers not its End of being given, in putting an end to Controverſies; for*

they

they that own this Rule, diſagree among themſelves, and the Scripture is not ſufficient to reconcile: thus ſpeak the Papiſts.

Anſw. The reaſon hereof is not any defect in the Scriptures as a Rule, but through the ignorance, depravedneſs, or frowardneſs of Men's Spirits. There is enough clearly ſaid in the Scriptures to end all Controverſies, and reconcile all Differences; but ſome, through weakneſs, are not able to diſcern; others, through perverſeneſs, will not own the Truth. The Law of God was given and appointed of God, a Rule to order our Lives by: yet will not all Men be ruled by it, but caſt it from them; ſo that it attains not its End upon all Men, becauſe of their corruption and perverſeneſs; yet this hinders not its being a Law inſtituted of God for this End.

2. A 2*d* Argument they bring is; That the Scriptures cannot be a perfect Rule, *becauſe ſome part is loſt of what was written of old.*

Anſw. 1. Though ſome Hiſtorical Books (which handle not Matters of Faith) may be loſt, this is nothing to weaken thoſe Scriptures, as not being a perfect Rule of Faith, which are left to us from the Prophets and Apoſtles. But, 2. no proof can be brought of any part of Holy Scripture, which was given as the Canon, or Rule of Faith, to have been loſt. That Epiſtle, which goes under the name of the Epiſtle to the *Laodiceans*, which is ſaid (at leaſt part of it, if not all) to be loſt, was not an Epiſtle written by *Paul* to the Church of *Laodicea*, (as the other of his Epiſtles to other Churches) but an Epiſtle ſent to the Apoſtles from the Church at *Laodicea*, *Coll.* 4. 16. 3*ly*, Had we not ſo many Books of Holy

Holy Scripture as we have, (others being loſt) this will not prove, that the Scriptures which we have are not a perfect Rule; ſince it is apparent, that the ſum and ſubſtance of all Divine and Heavenly Doctrine, relating to Life and Salvation, is contained in theſe Books which Providence hath continued to us: Had we but that one Book of the Goſpel written by St. *Matthew*; or but that one Epiſtle of St. *Paul*, written to the *Romans*, we had a perfect Rule left us of all things neceſſary to be believed, and done by us in reference to Salvation, becauſe in them we have the ſum of all Goſpel Doctrine, which is to be believed and owned by us: ſo that Providence hath not only left to us a perfect Rule (in theſe holy Scriptures we have) as to Matters of Faith and Practice: But God hath done for us herein *ex abundanti*, he hath given it to

us with an overplus: And what remains on our part, but a being for ever thankful, acknowledging this ſo large Proviſion which our God hath herein made for us, and continues to us.

3. A third Argument they bring is; *That we have not the Original, but only Copies and Tranſlations; which*, ſay they, *are not the Rule; for ſuch only is the Original. Anſ.* The Copies and Tranſlations of the Scripture being the ſame for ſubſtance with the Original, are as truly the Rule as the Original it ſelf. 2. The Copy and Tranſlation of the Law, written in a Book, is called, by God himſelf, the Words of the Law; and this Copy the King is to have before him, and to read therein, *Deut.* 17. 18, 19, 20. You ſee here the Prince's Rule is but a Copy; and this called by God himſelf the Words of the Law.

4. That which they plead of the *Scriptures admitting, and being liable*

liable to divers and contrary expoſitions, is a meer forgery and falſhood: For the words have not in them, nor will they admit two contrary meanings; but what contrary Expoſitions the perverſe wit of Man may faſten upon them, is the wickedneſs of the Perſon ſo doing, no fault of the Scripture. Is the Moral Law no Rule, or not a ſufficient and perfect Rule to order our Converſation by, becauſe the *Phariſees* (putting falſe gloſſes upon it) underſtand it one way; and *Chriſt* giving the true meaning, and mind of the Law, underſtands it another?

III. *The Scriptures are an impartial Rule.* 1. In their ſpeaking forth, and making known to us all things neceſſary to be known, without hiding, curtailing, or equivocating in any thing. 2. In their ſpeaking to all Men of all Sorts, Ranks, and Degrees. The Scripture makes known to *all*,

both *Superiors* and *Inferiors*, Magiſtrates and Subjects, Parents and Children, Maſters and Servants) their particular Duties, knowing no reſpect of Perſons, in what it ſpeaks to any: It teaches all the Duties of their ſeveral Places, and Relations, and ſpeaks alike to all, with the ſame Authority and Majeſty, preferring none before other; becauſe it ſpeaks from *God*, being that Rule he hath given and commanded to direct all our ways by. And what then can we call that Spirit in the *Pope*, and his Followers, (forbidding the common People the reading of the Scriptures) but a Spirit of wicked Pride, and exerciſing dominion over the Faith and Conſcience of their Brethren? A rare piece of Popiſh Policy is this, to prevent the Peoples growing wiſer than their Teachers, and to keep them in perpetual Ignorance. In oppoſition to which Popiſh Tyranny over the

the People: Let it be minded.

1. God hath commanded those of the *Laity* (to use their own words) as well as *Clergie*, to read in the Holy Scriptures, *Deut.* 17. 18, 19. *Jos.* 1. 8.

2*ly*; The Spirit approves it in the *Eunuch*, Acts 8. 29. the Apostle owns and commends it in the *Corinthians*, 2 Epist. 1. 13. as also in the *Ephesians*, Cap. 3. 4.

3*ly*; The Scripture makes known the Duty of all, and therefore to be read of all: Whereas they object, *That to the common people, the reading of the Scriptures may be an occasion of leading into Errors and Heresies.*

Answ. 1. Errors and Herresies have not had their rise from the ordinary people's reading the Scriptures, but from able Men (for parts, but) of rotten hearts, perverting the Scriptures.

2. The *Prophet* did not think so, when he exhorts *to the Law, and*

and the Teſtimony, &c. Iſa. 8. 20.

3. Nothing is a greater preſerſative againſt theſe Evils, than reading and underſtanding the Scriptures; and the contrary to be the occaſion and riſe of Errors, appears from that of our Saviour to the *Sadduces*; *Ye do err, not knowing the Scriptures, nor the Power of God*, Mat. 22. 29.

4. How can that be dangerous now, which was ſo greatly commendable in the *Bereans* in the Primitive Times? *Acts* 17. 11.

IV. The Scriptures are a *plain Rule*; we find in them great Depths, ſublime Myſteries ſpoken of, but with plainneſs of expreſſion; in appoſite and fit terms, ſuited to the underſtanding of him that reads; here is no hiding of Wiſdom, under unuſual, uncouth, and words hard to be underſtood: the *Spirit* of *God* doth in plainneſs, and ſimplicity of expreſſion, ſtoop, and condeſcend to the meaneſt

meaneſt capacity; the whole of what is revealed, being according to that *Prov.* 8. 8, 9. *All the words of my mouth are in righteouſneſs, there is nothing froward or perverſe in them; they are all plain to him that underſtandeth, and right to them that find knowledg.* If it be objected, *The Scripture is full of obſcure places.* I anſwer, What is obſcurely delivered in one place, is more plainly laid down in another; and ſuch dark places are generally about Propheſies; and ſuch things, the knowledg whereof is not neceſſary to Salvation; but for what is neceſſary to be known unto Life and Salvation, and wherein the Scripture is given for our Rule in point of Faith and Practice, it is plain in theſe three reſpects:

1. Without any thing of *equivocation*, there is nothing in theſe Scriptures of an ambiguous, doubtful, or double ſenſe; like to thoſe *Heathen Oracles*, wherewith the World

World was abuſed in ancient Times: In thoſe Oracles the *Devil* ſpoke doubtfully, and darkly, to deceive: in theſe (the Holy Scriptures) the *Spirit of God* ſpeaks plainly, to inſtruct, teach, and lead in the way of Truth. The Scripture declares all things it ſpeaks to, truly, having nothing of equivocation or falſhood in what it relates, or gives account of; it is a true declaration of whatſoever it ſpeaks to.

2. The *Scriptures are a plain Rule without crookedneſs*; there is not in them, yea, and nay, as to the ſame thing; they do not (at one time) affirm, and at another time deny what they before affirmed: they are fully conſonant with themſelves in the Doctrine they deliver; the whole they deliver thereof, being a Doctrine according to Godlineſs.

3. Plain *without obſcurity*: The Mind of the Spirit given forth in

theſe

theſe *Holy Scriptures*, is not wrapped up in dark, uncouth Phraſes, in obſcure and cloudy Expreſſions, darkning the Counſel of God therein, and hiding the ſenſe and meaning of the Spirit from us but is delivered in apt and fit expreſſions, in words and terms ſuitable to the ſubject Matter treated of; and which ſpeaks with clearneſs and plainneſs to every underſtanding, ſo far as our eyes are opened, and our minds enlightned to diſcern ſpiritual Things.

Object. *But* Peter *tells us*, 2 Ep. 3. 16. *That in* Paul's *Epiſtles are ſome things hard to be underſtood*, &c.

Anſw. But to whom? the ſame verſe tells you, the *unlearned and unſtable*, thoſe *who have their minds blinded by the God of this World*: there are ſcales upon their Eyes, a veil upon their Minds, that they cannot ſee; the obſcurity and darkneſs is not in the Scriptures, but in themſelves; that a blind Man

cannot

cannot ſee the light of the Sun in the brighteſt day of its ſhining, is not from any thing in the Sun his hindrance, but the darkneſs of his own ſight; and ſo it is here, the Scripture is plain, and without obſcurity in it ſelf.

2. Plain and eaſy to ſuch whoſe Minds the Spirit hath enlightned, and made able to compare ſpiritual Things with ſpiritual. I have been the longer on theſe two Heads, that you (*my dear Children*) might be fore-warned, and fore-armed againſt ſuch Deceivers, which bring up an evil report of the Scriptures, hereby to beget in Perſons a ſlighting towards them; that being to ſeek about the Rule they are to walk by, they might lead them into what by-paths they pleaſe; and keeping them hoodwink'd, might not ſee whither they are going, till brought from the true to a falſe Religion, and from a true to a falſe Church, lying

ing under the dreadful guilt of *Hereſy*, *Idolatry*, *Apoſtacy*.

Direction 3.

Make not Man your *Oracle* in the Things of *God*; have not the Perſons of Men in admiration; neither overvalue any Man on Earth, the wiſeſt, ſobereſt, or beſt of Men: look unto an higher and more Authentick Oracle than the Mouth of Man, conſidering the wiſeſt of Men are but Men, the beſt of Men but Men.

Queſt. When are we found making Man our *Oracle?*

Anſw. 1. When we take things upon truſt, magnifying the day of Man's Judgment, and ſitting down ſatisfied therein, as if we had an infallible Guide, while we have no more than the word of a fallible Man, a poor frail Creature, a very Worm, and as yet under a ſtate of imperfection; we know but in part, 1 *Cor.* 13. Be not overhaſty to receive, or take up any

any thing (in point of Religion) from any Man whatſoever; examine what you make matter of Faith and Practice, by the Canon of Truth, the Holy Scriptures, doing always as the *Bereans* did, *Acts* 17.

2. When we value the Truth, as we value the Man, either more or leſs, as the Perſon bringing it is valued, or eſteemed by us; we value the Truth for the Man's ſake, not the Man for the Truth; a too too ordinary weakneſs of many among us, whoſe affections outrun their judgment, and becomes the ground of another miſtake, bringing us farther under the guilt of making Man our Oracle, *viz.*

3. When the ſame Truth is of a more eaſy and ready acceptance with us from one, than from another; and this, either becauſe of the quickneſs of his Parts and Gifts, or becauſe of the way of ſome out-

outward form, wherein he agrees with us, or differs from us.

4. When we mind more what Men do, than what they ought to do; what is their Practice, than what is their Duty: yea, we make their Practice (without looking further) the Rule of our Duty.

Direction 4.

Content not your ſelves to walk with thoſe that are good, farther then you are ſatisfied that the Way is good and upright wherein they walk: Our Eye is to be firſt upon the *Way*, and then the *Company*; chuſing the Company for the Ways ſake, not the Way for the Companys ſake: Yea, reſolving to own the Way of Truth, though others forſake it, and to continue following the Lord, though without Company: So did *Joſeph* in *Egypt*; ſo *Eliſha*, when he thought there had been none left in all *Iſrael* but himſelf: So *Joſhua*, Chap. 24. 15. *But as for me, and my Houſe, we*

will

will ſerve the Lord. *Lot* in *Sodom*, *Noah* in the old World, *Gen. 6. 9.* are examples for us to have our eye upon in this Matter. No true-hearted *Nathaneel* thinks better of the way of ſin, becauſe of the multitudes that walk therein; nor worſe of the way of Holineſs, becauſe of the ſmall number that go that way: He ſays, Not of any known ſin: Others do ſo, and why may not I? He caſts out ſuch thoughts (if at any time ſuggeſted, or riſing up in him) with the greateſt loathing and abhorrency of Soul; accounting no ſin the leſs, becauſe the ſin of a multitude, nor following any example of Men whatſoever, but as they are followers of *Chriſt.* Take heed of being, or doing any thing againſt Light or Conſcience for Companys ſake; value it not at the rate as to dare Sin, or forſake the way of Truth, becauſe the Company you walk with do ſo: It is far better

to

to keep company with the Truth, though in a ſolitary Path, than to exchange Truth for Error, for any Company whatſoever. And to prevent any temptation of this ſort, ſeriouſly mind theſe three things.

1. Make it not your deſign to keep in with all ſorts; to be ſo of all ſides, and for all Companies, that you may be *owned of all*; this endangers a Man's being an Hypocrite whereſoever he comes: Among the more ſerious, he puts on the garb of ſerious in Religion, becauſe he would ſeem better than he is: Among the more looſe ſpirited, he puts on the garb of ſinful Complyance, becauſe he would ſeem (it may be) worſer than he is.

2. Over-value not a *Name among Chriſtians of this or that particular Way*, Form, or Judgment, more than among others; this will endanger a ſinning againſt Light

Light for keeping up a Name: For if the wiſeſt, or ableſt of that way, ſhould ſuck in an Error for Truth, and maintain it, there will be a ſtretching very far to go along with them, that our Name might ſtill live among them.

3. Mind not the upholding a Name among them farther, or otherwiſe, than by maintaining a good Conſcience toward God, ever prefer this before that; and ſeek a *good Name*, in no other way than that of a *good Conſcience in all things*.

Direction 5.

Know that it is not ſo eaſy, and common a thing to be truly religious as ſome Men, yea, the generality among us account it to be. This miſtake is very common, moſt Men proclaiming their own goodneſs, and glorying of their being religious; while that Charge of the *Apoſtle* comes forth againſt them: *If a Man think himſelf to*

be

be ſomething, when he is nothing, he deceiveth himſelf, Gal. 6. 3.

If you ask, *Why ſome account it ſo eaſy to be religious?*

Anſw. 1. Becauſe they place Religion in that wherein God never placed it, *viz.* ſome in following the *Traditions of their Forefathers*, in being what they were, and doing what they did in external things of bodily exerciſe, which profit nothing; others, in conformity to the Times they live in, in ſome outward Rites and Ceremonies; others in a bare outward ſubmiſſion to the Inſtitutions of Chriſt, without any thing of Life and Power.

Or, 2. becauſe they make it all their care to have their approbation from Man, not minding ſo much acceptance with God.

Or, 3. becauſe they judg of God, as ſeeing only as Man ſees, and as pleaſed with the outſide without the Heart.

Now

Now that it is not ſo eaſy and common as ſome judg, and account it to be, will appear, from conſidering what it is to be Religious; and alſo what that Work chiefly is, which Religion calls up to.

Concerning the firſt; To be *truly religious*, implies, A devoting, and giving up our ſelves in all that we have, we are, or deſire to have, or be, ſincerely to God; reſolving to follow the Lord Chriſt whitherſoever he calls. 1. A giving up our ſelves to the Lord, as they did 2 *Cor.* 8. 5. And this *in all things we have, viz.* Houſe, Lands, Liberty, Health, Strength, and Life it ſelf to be at his diſpoſe, and not our own. 2. In *all we are*, both Soul and Body; every Faculty of our Soul, and Member of our Body, is to be yielded up to God in ways of Righteouſneſs. We are in the whole Man to ſerve God in Righteouſneſs

teouſneſs and Holineſs all the days of our Life; which is the end of our Redemption by Chriſt, *Luk.* 1. 74, 75. And, 3. *in all we deſire* to have, or to be, ſo as to deſire to be, and have nothing for our ſelves, but for God, and for his Glory: and all this *ſincerely.* 1. Without any ſecret reſerve. 2. Without carnal Reaſonings, or Cavils againſt any thing whatſoever, God ſhall order or diſpoſe us to. 3. Without demurrs, or delays, to ſubmit our ſelves in all things to the Will of God; ſaying with old *Ely*; *It is the Lord, let him do what ſeems him good.*

And 2*ly*, reſolving to follow *Chriſt* whitherſoever he calls. 1. To do whatſoever he commands, and hath left us his Example our Copy to write after. 2. Submiſſively to take up, and patiently to bear whatever croſs or tryal he calls us to for the Goſpel, and Righteouſneſs ſake.

2. It

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2. It

2. It will farther appear, from minding that Work, which Religion chiefly calls to, and puts upon, *viz. Heart-work*, which is more than all outward Service, and bodily Exercise. As,

1. Heart *searching*; to be often searching, and trying our selves and ways; Lam. 3. 40. *Let us search and try our ways, and turn again to the Lord.*

2. Heart-*cleansing*; a purifying from Heart-filthiness, from all inward Pollution and Defilement; 2 *Cor.* 7. 1. *Having therefore these Promises, dearly Beloved, let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting Holiness in the fear of God.*

3. Heart-*keeping*; an observing and watching chiefly over this; Prov. 4. 23. *Keep thy Heart with all diligence*, &c. Look first, look most, and always unto this; above all keeping, keep thy Heart; This is the most difficult, but the

the moſt profitable Work to a Chriſtian.

Direction 6.

Know alſo that Perſons may go *far*, and do much in the Externals of Religion, whoſe Heart is not upright with *God* in what they profeſs and do: make profeſſion of the Truth, both in Words and Works, before Men, and yet *not true* to what they profeſs: There have been, and ſtill are more Profeſſors of the Truth, than Profeſſors in Truth.

Q. If you ask, *How far Perſons may go in their Profeſſion and Practice, and yet not true to what they profeſs?*

Anſ. 1. So far that they may deceive (at leaſt for a time) the moſt diſcerning and quick-ſighted Chriſtians, in their judgment of them.

2. So far as to wind themſelves very much into the affections and eſteem of good Men: to be very

honourable in their ſight, much ſet by, greatly beloved, and much delighted in. The falſe Apoſtles had certainly got very far into the hearts of the *Galathians*, elſe could not ſo ſoon have led them aſide from what the Apoſtle had preached among them.

3. So far as to have honeſt upright-hearted ones, put much truſt and confidence in them: as, doubtleſs the *eleven* did in *Judas*, till he notoriouſly declared himſelf at laſt. Yet let here be minded; 1. That ſuch Mens Religion is moſt, if not altogether in the *external* part thereof; in what may be ſeen, and alſo (for this end) *to be ſeen* of Men. 2. Their Religion hath ever-more ſome falſe end, which is the Hinge upon which all turns. And, 3. their Religion is longer or ſhorter lived, according to what they find, or miſs of the end they propounded to themſelves: Who as to their practice and walking, may be; 1. Exact

1. Exact *negative* Men, abſtaining from all open groſs wickedneſs; nor Drunkards, nor Swearers, nor prophane Perſons in any of their ways; yea, very civil, ſober, modeſt Men in all their carriages towards others, while perfect ſtrangers to the Truth, and power of Godlineſs: A very civil, ſober, courteous Man, and yet a very Enemy to ſerioulneſs in Religion; a Man that will reprove, ſpeak againſt, yea, puniſh drunkenneſs, ſwearing, and all kind of Immorality, while as great an Enemy to the ſerious practice of Godlineſs, and as forward to puniſh this, as that.

2. Perſons very forward and zealous in promoting Chriſtian Fellowſhip, and aſſembling themſelves together with other Saints, for improving Opportunities and Seaſons in hearing the Word, Praying, Conferring one with another for mutual Inſtruction, and

building up in Knowledg: They may be themſelves very forward, and put on others hereto, while nothing but Pride, or ſomething as bad, is the only Principle that moves them, and ſtirs up this kind of Selfiſh (yet pretended Chriſtian) Zeal.

3. They may have much (at leaſt ſeeming) reſpect for an able, faithful, and godly Miniſter; ſpeak kindly, and carry themſelves very fairly towards him; with their Mouth ſhew much love, like to thoſe, *Ezek.* 33. 31. and yet their Heart is not with him, at leaſt not with the word he preaches; for they hear his words, but will not do them.

Yet, 4. others may ſo hear, as to receive without any reſiſtance, or gain ſaying. It is ſaid of the ſtony ground, they received the Word immediately; they delayed not to do it, but readily cloſed in with

with the Word, ſubſcribing to it as the Truth of God.

5. They may hear, and receive the Word with ſome kind of affectation and delight: It is ſaid of *Herod*, he *heard John the Baptiſt gladly in many things*: This was alſo found in the ſtony ground, *Mark* 4. 16. But in theſe we ſhall find ſuch miſcarriages in their hearing the Word. 1. They receive rather the doctrinal than practical part of Truth: their attending upon the Word, is chiefly to get more Notions, that ſo they may out-talk others in things of Religion, not that knowing more, they might live bet[illegible] It is notional Knowledg th[illegible] are taken with, while they ſtand at a diſtance to Chriſtian Practice; and therefore, 2*ly*, they receive the word into their Heads, not into their Hearts; they lay it up in their Memory, that they may have it at hand to be matter of Diſ-

courſe; but do not as *David* did, hide it in their Heart, that they might not ſin againſt God, *Pſal.* 119. 11. Or, 3*ly*, they are more forward to receive that part of the Word, which (as they judg) concerns others moſt, then what concerns themſelves moſt; and too many ſuch Hearers there are, who hear for others more than for themſelves.

6. They may be much a verbal praying People, and ſeemingly affectionate, even to Sighs and Tears, and very melting Expreſſions; bnt with this difference from the ſerious praying Chriſtian; 1. It is m[illegible] with the Lips, than from the [illegible]eart; the Tongue ſpeaks aloud, when the Heart is ſilent. 2. They have more reſpect to Man's Approbation in this, than to God's Acceptance; and therefore they are more for publick than private. 3. There is more of ſelf-Affectation in what they ſay,

ſiy, and do, than of true-Affection.

7. They may be full of Almsdeeds, and Works of Charity: be abundant herein, give unto the Poor, and give much, and yet meer *Phariſees*, doing all to be ſeen of Men, *Mat.* 6.

8. They may be greatly exact in leſſer Matters, which concern the Form; exact to Circumſtances, and neglect Subſtance; ſtrict to all outward Punctilio's, and neglect (in the mean time) the more weighty Matters of the Law: like unto thoſe of old, who minded the tything of Anniſe, Mint, and Cummin, while they neglected Faith, Judgment, and Mercy.

Direction 7.

Take heed of a *meer ſeeming* in point of Religion; pretending to what is not, and glorying in the Name Chriſtian, while ye are not that whereof ye bear the Name: Affect not to be accounted that by.

others, which ye are not in truth. The Reaſons of my cautioning you in this Matter, are, 1. Becauſe there have been, and ſtill are, many who do but ſeem, make a fair flouriſh of being ſomething, when they are nothing. Such there were in the early days of the Goſpel; Jam. 1. 26. *If any Man among you ſeem to be religious, and bridleth not his Tongue, but deceiveth his own Heart, that Man's Religion is vain.* Perſons may ſeem religious, and not be in truth what they ſeem. 2. Though we may hide from, and deceive Man, we cannot deceive, or be hid from God, all Secrets are open in his ſight; *I the Lord ſearch the Heart, and try the Reins,* Jer. 17. 10. 3. There is a day haſtening, when God will bring to light all ſecret Things, even the hidden things of Darkneſs, and will make manifeſt the Counſels of the Heart, 1 *Cor.* 4. 5. *Eccleſ.* 12. 14.

Queſt.

Queſt. *Who are they that ſeem to be religious, while they are not in truth, what they ſeem?*

Anſw. There are three ſorts of theſe. 1. Such who ſeem to *others*, but not to themſelves; while they pretend to be ſomething before Men, their own Heart condemns them, as not being what they pretend; they ambitiouſly affect to be accounted what they never heartily deſired, nor at all endeavoured to be: *Solomon* ſpeaks of ſuch in his days; *Moſt Men will proclaim every one his own goodneſs; but a faithful Man who can find?* Prov. 20. 6. Theſe Men walk under ſeveral *diſguiſes*, wherein they make it their main buſineſs, and chief deſign to deceive others. 1. If Men of Parts, then they put themſelves forward upon all occaſions, wherein they may have opportunity to ſhew their Gifts: they are very forward, yea thruſt themſelves on to preach, to pray, to

hold

hold diſcourſe with others, that they may get into the Affections of good Men, be admired, and have their Names cried up as the only Men to be preferred and eſteemed. 2. If not ſo able, nor of ſuch parts as to get eſteem hereby, then they become the moſt forward to put on others hereto, and the great admirers of what they hear from them; becauſe they would hereby (ſince they cannot in the other way) get into eſteem and credit among thoſe with whom they walk. 3. Others put on the garb of a Complaining Chriſtian, as if of a truly broken and contrite Spirit, complaining (like ſuch) of thoſe burthens which yet they never felt; and crying out againſt thoſe ſins they never hated, or loathed themſelves for: they lay themſelves low in ſelf-debaſing expreſſions, hereby hoping to wind and get themſelves into the affections and eſteem of

thoſe among whom they converſe: They would feign themſelves good, by confeſſing how bad they are; bewailing that as their great burthen, which yet never came near their heart to be ſenſible of, or afflicted for.

2. The ſecond ſort, are ſuch, who ſeem religious to *themſelves*, but not to others, who judg of Men by that rule; *The Tree is known by the Fruit*; For they bring forth no Fruits of Righteouſneſs, to be a ſufficient ground for Charity to build upon, ſo as to hope their being truly religious. Theſe Men deceive themſelves, in placing Religion (as we hinted before) in what God never placed it. Either, 1. in conformity to ſome outward Rites and Ceremonies in uſe, in the Time and Place wherein they live: and this they account being Religious, if zealous and exact therein. Or, 2. in being conſtant Church-men, (as they call

call it) and coming to the publick preaching of the Word; yea, if it be but to the Place it ſelf, tho they ſleep out moſt part of the time they are there; this goes for Religion, in the account of many looſe-ſpirited ones, who boaſt much of their being honeſt Men, while nothing of Religion, or Chriſtian practice, is ſeen in any part of their lives beſides. 3. Others place Religion in a mean, betwixt ſtrictneſs and looſeneſs; exact Righteouſneſs, and open Prophaneneſs; this latter they call Wickedneſs, the former preciſeneſs; and therefore they take a middle courſe, between very good and ſtark naught; placing the golden mean of true Religion, in that which God moſt abhors, *viz.* a luke-warm frame.

3. The third ſort are ſuch, who ſeem religious, both to themſelves and unto others, but are not ſuch *in truth, and before God*; they deceive others, and are deceived in them-

themſelves, but God they cannot deceive. Theſe are ſuch, 1. who take meer Conviction for true Converſion; they have been under ſome inward Terrors; a day of Conviction hath civilized them, and this goes with them for truly Religious. 2. Others uphold and maintain a face of Chriſtianity, in the externals of Religious Worſhip, and an honeſt Converſation from that influence which ſtrict Education hath had upon them: they have taken up the form of Religious Services from their very Cradle, and continue therein, but without power. 3. Others take up Religion in the profeſſion and outward practice of it, from the example of ſome eminent Perſon (they daily converſe with) whoſe Authority, and Gravity prevails with them to own their Judgment, and conform to their Practice, but from no light in themſelves, or love to the Truth dwelling

ling in their Hearts. Theſe walking Chriſtian-like towards Men, are judged by others better than they are; and themſelves (not knowing to diſtinguiſh and diſcern between Form and Power) think themſelves to be ſomething, when they are nothing, and ſo deceive themſelves, *Gal.* 6. 3. The reaſon of theſe Mens being deceived concerning themſelves, is either, 1. Self-ignorance, they know not themſelves; they are ignorant, and willing to remain ignorant, as to this kind of knowledg. Or, 2. unwillingneſs to examine, to ſearch, and try their own Hearts and Ways. Or, 3. a doing this (*viz.* Self-examination) but by halves, and by fits; and when they do it, it is in a very ſluggiſh and ſlothful manner, they put forth no diligence, but are greatly ſlothful in this Buſineſs.

Direction 8.

Mind as well the *truth of your Hearts*,

Hearts, in the Way ye walk, as the truth of the Way ye walk in. It was ſaid of good *Amaziah*, He did that which was right in the ſight of the Lord, but not with a perfect Heart. It is not enough to be in the right Way, unleſs the Heart be upright in the Way: And hence are they pronounced *bleſſed*, not only who are in the way, but, *Bleſſed are the undefiled* (or ſincere) *in the Way, who walk in the Law of the Lord*, Pſal. 119. 1. Make this much your enquiry, that ye may be known to your ſelves in this Matter; for God's Eye is chiefly upon the Heart, who looks after, and requires Truth in the inward Parts, *Prov.* 16. 2. *Pſalm.* 51. 6. Let our outward flouriſh be never ſo glittering, ſo as to deceive, by a fair ſhew, all with whom we converſe, God knows the Heart, and judges of us according to what we are here; ſuch the Heart, ſuch the Man in the account

of

of God. Let that therefore of *David* be your daily prayer unto God, *Make my Heart ſound in thy Statutes, that I be not aſhamed*, Pſal. 119. 80. Often mind theſe four things.

1. *Sincerity* in Religion is the *main*, the chief, and principal thing; the only Chriſtian Excellency, without which all external appearances are but a varniſh, a meer pompous ſhew.

2. *Sincerity* is a *hidden* thing, lies inward from the Eye of Man; which conſiſts in propounding to our ſelves a right end, and having right aims in all we do; not a ſetting up ſelf, but that God may be glorified in us, and by us, in all things we are, or do.

3. He who is not ſincere in all, cannot be ſincere in any thing he knows, or does. If it be a good Conſcience towards God, which carries on in our way, it muſt be *univerſal*, and in all things we know;

know; according to that of the Apoſtle, *We truſt we have a good Conſcience in all things, willing to live honeſtly*, Heb. 13. 18.

4. The ſincere, and unſound-hearted, divide the whole World of Profeſſors of Chriſtianity; we are all the one or other, there is no third between theſe.

If you ask, What are the main differences, diſtinguiſhing the ſincere from the unſound-hearted, in their profeſſion and practice of Chriſtianity?

Anſ. 1. The former is willing, yea, deſirous to be ſearched, tryed, and ſifted to the bottom, that he may know all that is within him; yea, is thankful to any that ſhall be helpful to him in carrying on this Work: and to this Man, the moſt heart ſearching way of preaching is moſt acceptable; and under ſuch a Miniſtry he always chuſes (if it may be) to ſettle himſelf. The other is wholly averſe hereto; he

cannot

cannot endure to hear of ſelf-examination; he muſt not be put thereon, he cannot bear it: and therefore removes as far as poſſible he can from the more powerful and Soul-ſearching Miniſtry. The former is willing to come to that Light, that himſelf and Works *may be made manifeſt*, John 3.21. The other is afraid of *the Light, neither comes he to the Light, leſt his Deeds ſhould be reproved*, ver. 20.

2. The former is willing to ſearch into every Truth, which yet he knows not, and to ſubmit to, and lie down under the Authority and Power of Truth; ſaying, with *Elihu*, Job 34.32. *That which I ſee not, teach thou me; and if I have done iniquity, I will do no more.* The other fears to ſearch into ſome Truths, leſt he ſhould be put upon ſomething he hath no mind to; All Truths are not for his turn; but he ſays of them, as *Ahab* of *Micaiah, I hate him, for he never propheſieth*

pheſieth good unto me, but always evil, 2 Chron. 18. 7.

3. The former (not lying under any ſelf-condemnings) dares make his Appeal to *God* concerning the ſincerity of his Intentions, and the end he propounds to himſelf in all things: ſee this in *Hezekiah*, Iſa. 38. 3. and alſo 2 *Cor.* 1. 12. The other being conſcious to himſelf of ſome way of Iniquity walked in; and hence condemned of his own heart in the thing he allows, would fain fly and hide himſelf (if it could be) from the All-ſeeing Eye of God: He dares not appeal, *Lord, thou knoweſt all things, thou knoweſt that I love thee*; for he is condemned of the contrary in himſelf.

4. The former follows on his way in a direct line, not baulking his Duty, whatſoever oppoſition, ſcorn, or hardſhip, he meets with from the contrary minded. The other, if troubles and dangers lie

before

before him, he fetches a compaſs, uſes many ſhifts and evaſions; ſtudies this Art, and the other Device, to ſecure from ſufferings: which if it will not do, he wholly turns off, and forſakes the Truth, rather than he will ſuffer the leaſt for its ſake.

5. The former follows on in the way of Righteouſneſs, with reſolution to forſake all for Chriſt, and the Goſpel's ſake, if called thereto. The other follows with a reſerve, he hath his *ne plus ultra* ſet; ſo far he will hold on, but not further; he will ſuffer nothing for the Truth's ſake.

Direction 9.

Be often looking inward, trying and examining your own Heart, that you may know what it is *chiefly ſet upon*, whether God, or any other Object; wherein ye ſhall be able to attain a right judgment of your ſelves, how it is with you in this matter;

1. By

1. By obſerving what your Thoughts are pleaſed with, and exerciſed about; theſe are moſt there where the Heart is moſt: what that loves, and likes beſt, the Thoughts feed moſt delightfully upon. And can you ſay with the *Pſalmiſt*, *My meditation of him ſhall be ſweet; I will be glad in the Lord*, Pſal. 104.34.

2. By obſerving what you promiſe your ſelves moſt contentment in; accounting it moſt, if not only deſirable for making your condition comfortable and happy.

3. And what your deſires run moſt ſtrongly after: that which draws the deſires moſt after it, hath moſt of the Heart; bring this now to the matter in hand. What hath the moſt and ſtrongeſt deſires of your Heart running after it? Heaven, or Earth; God, or the Creatures? The gracious Heart is much known to himſelf, by the working of his deſires; and the more God

God reveals of himſelf to this Soul, the more are his deſires enlarged towards God. Now, Deſires which have their riſe from God's revealing himſelf to the Soul; Are,

1. Strong and earneſt Deſires; not heartleſs wiſhings, but eager breathings out of the Soul after God; Pſal. 143. 6. *My Soul thirſteth for thee as the thirſty Land.*

2. Deſires which can be ſatisfied with nothing but God himſelf; *My Soul thirſteth for God, for the living God*, Pſal. 42. 2. & Pſalm. 63. 1. *Oh God, thou art my God, early will I ſeek thee, my Soul thirſteth for thee.*

3. Growing Deſires, which daily encreaſe, and grow ſtronger and ſtronger; the more we know and enjoy of God, the more we deſire after him; Spiritual taſtings beget, and draw out in the Soul more earneſt longings.

4. Deſires

4. Deſires which reach as far as Heaven: nothing below Heaven; nothing leſs than God in Heaven will ſatisfy: *Whom have I in Heaven but thee?* Pſal. 73 25.

Queſt. It may be here asked, *Whether an unregenerate, and meer carnal Mind, may not deſire after Heaven, as well as a truly gracious Soul?*

Anſ. Yea, but upon a different account, *viz.* 1. The former deſires Heaven, when he can keep his Sin no longer; the other, becauſe he would ſin no more.

2. The one deſires Heaven only as a reſerve againſt Hell; the other as a place and ſtate wherein he ſhall be perfected in Holineſs.

3. The one deſires Happineſs hereafter, not Holineſs here; he would (with *Balaam*) be happy in his Death, but minds not holineſs in his Life. The other deſires Holineſs here, as well as Happineſs hereafter; yea, he deſires Holineſs

lineſs as a great part of his Happineſs, both here and hereafter.

Direction 10.

Let not any thing whatſoever ſteal away your Hearts from God: Nothing is worthy your Affections but God himſelf; *Let him have your Heart, your whole Heart*; ſaying, with the *Pſalmiſt*, *Whom have I in Heaven but thee? And there is none on Earth that I deſire beſides thee*, Pſal. 73. 25. Account not any thing here below worthy a letting out your Hearts thereto: It is God we are to love with all our Heart, and with all our Soul, *Deut.* 30. 6. and all things elſe in ſubordination to him; to love or delight in any thing more than, or equal with God, is to commit ſpiritual Idolatry with the Creature; yea, goes upon Scripture account for hating of God, *Matth.* 6. 24. *John* 3. 19, 20. be afraid therefore of bearing that black Character, *Lovers of pleaſure, more than*

than lovers of God, 2 Tim. 3. 4.

Queſt. If you ask, *Who are theſe?*

I Anſwer; 1. Such who ſet light by Heaven, the Joys and Glory thereof, in compariſon of the Pleaſures and Profits of this World; who account theſe things as their chief Good, as if all happineſs were laid up in them, deſiring no other Heaven; they promiſe themſelves much of comfort and contentment in earthly things, accounting them chiefly, if not only deſirable, to render them truly happy.

2. Who will venture the forfeiting, and loſs of the Love and Favour of God to all eternity, rather than they will deny themſelves in the ſinful Pleaſures and Profits of this World, even the leaſt thing which is pleaſing to their ſenſual Appetite, and which the Heart hankers after. And theſe are ſuch,

3. Who think there is not enough in God and Heaven to make them truly and fully happy without theſe; as if Heaven could not be Heaven, unleſs they might there find, and have their fill of earthly delights, and ſenſual pleaſures.

4. Who account not any pains too much, nor time too long, that is ſpent in the Pleaſures and Profits of the World; but the leaſt pains too great, and time too long, that is ſpent in minding the Concerns of Eternity: the longeſt day is not long enough for ſerving their Pleaſures, or following their worldly Gain; but the ſhorteſt time ſeems over long to be ſpent in ſeeking after further acquaintance with, and knowledg of God; they are never weary in purſuing after this World, but preſently tired in minding Heavenly Things: which ſpeaks them ſuch, who have not ſet their affecti-

ons

ons on things Above, but on the Earth, contrary to what the Apoſtle exhorts, *Col.* 3. 2. and therefore lying under this black Charge, *Lovers of Pleaſures, more than lovers of God.*

Direction 11.

Firmly reſolve to make the righteous Law of God your Rule in all your ways: Keep cloſe hereto; have your Eye always hereon, making the Teſtimonies of God your delight, and Counſellors, *Pſalm.* 119. 24. Reſolve againſt Sin; reſolve a ſtirring up to Holineſs in all manner of Converſation. It is the property of every gracious Heart, a reſolving to keep the Commandments of his God. *David* manifeſts much of this frame of Heart, in *Pſal.* 119. and elſewhere. He reſolves, and joins Prayer with his Reſolution, *v.* 8.

For, 1. he well knew the temptations he was in danger of being hindred by; and therefore looks up unto God, by Prayer, for assistance.

2. He was sensible of his own inability, and great weakness, and therefore begs strength and upholdings, *vers.* 117.

3. He knew that no present measure of Grace, already received, would be sufficient to bear up against new and stronger temptations assaulting, without renewed, and daily supplies of Grace given in from God.

Quest. *Are Resolutions of this Nature an infallible sign of Grace in the Heart?*

Answ. Not all kind of *Resolutions*, viz. 1. Not forced Resolutions, made under a sence of some present smart. 2. Not hasty Resolutions, taken up without serious deliberation. Nor, 3. Resolutions made in the confidence of

our

our own ſtrength; ſuch as theſe are ſeldom found or long-lived: And here (becauſe ſome are apt to pleaſe themſelves, as having arrived to this gracious frame, while they lie under groſs miſtakes of themſelves, in this point.)

I ſhall add a few things for diſcovery of the *falſhood* of many Mens Reſolutions in this Matter; which will appear in theſe Particulars.

I. Being either *divided* Reſolutions, and this both in reſpect of *Sin*, and alſo of *Duty*. As for Chriſtian *Duties*, they reſolve for ſome, and accordingly go on in the *practice* thereof; but reſolve as much againſt other, and accordingly caſt off all care of being found in ſuch a practice: That part of Chriſtianity and Religion which is viſible before Men, and tends to the getting applauſe, and a Name before others, they

are very zealous for, and forward in: but what hath not this Reward following it, they little mind; they do all their Works to be ſeen of Men; are ſomething in publick, but not the ſame in private: Yea, Heart-work, which moſt concerns them, they moſt neglect; they are to nothing more averſe, than to a ſerious examining, ſearching, and trying their own Hearts; this they will not be perſwaded to, but reſolve againſt: Self-guiltineſs will not ſuffer them to be much at home; they fear looking into their own Secrets, and calling themſelves to an account of their Wayes, leſt their Hearts ſhould condemn them. And for *Sin*, they ſtrongly reſolve againſt ſome, and as much reſolve for other: It is no hard matter to perſwade them againſt ſome ways of ſin; yea, of themſelves they reprove and condemn them; but

for

for ſome other they will not be perſwaded againſt: Drunkenneſs, Whoring, Stealing, even all open prophaneneſs, and immorality; who greater Enemies againſt than they? but ſome other ways of wickedneſs, which appear not to all ſo notorious; yea, which none can accuſe them of, or charge them with, but God and their own Conſcience, they make light of; ſo far from reſolving againſt, that they will rather plead for, at leaſt extenuate, mince, and leſſen, as no ſuch great matter; ſecret pride, thought-Wantonneſs, Heart-covetouſneſs, inward Envy, Malice, Heart-revenge, they will not ceaſe from, or be perſwaded into hard thoughts of: And can an allowing our ſelves in any known way of ſin, (though never ſo ſecret) conſiſt with a being in a ſtate of Grace? Certainly no; a ſtate of Grace, and an allowed walking in any one known way of ſin, are

wholly inconſiſtent, even as Light and Darkneſs. Which will appear from hence;

1. A walking allowedly in any way of ſin, againſt the Word, and Conſcience, forbidding it, and commanding the contrary, is a clear Argument of a carnal mind prevailing in that Perſon; and *the carnal mind* (the *Apoſtle* tells us) *is enmity againſt God*, Rom. 8. 7. And can enmity againſt God, and being in a ſtate of Grace, agree together?

2. Where the Work of Grace is paſſed upon the Heart, there is the hatred of every known evil way; Pſalm. 119. 104. *Through thy Precepts I have gotten underſtanding; therefore I hate every falſe way.* Now he hates not all that he allows himſelf in but one way known to be evil.

3. Upon the ſame account that any one allows himſelf in one known way of Sin, he would own,

and

and follow on in all other ways of wickedneſs, were there the ſame motive to induce him to all as to one: For he that hates not all known to him to be ſins, hates none truly.

Becauſe, 4. did we diſlike, and hate any one ſin upon a right account, *viz.* as it is diſpleaſing, and contrary to God, we could not but hate all upon the ſame account; becauſe one as well as another, the leaſt as well as the greateſt, is hateful and diſpleaſing unto God.

But may ſome ſay; *Though we have our weakneſſes, (from which none are free while in the Body) yet we do not walk allowedly in any known evil way.*

Anſw. It is well, if what thou ſayeſt have truth in it: But if ſo, 1. Whence is it thou ſitteſt ſo uneaſie under the preaching of the Word; when it meets with, and reproves thy iniquity, thy particu-

lar

lar way of ſinning, in a meer ſpecial manner?

2. Whence is it, that when thy particular ſin is reproved, and ſpoken againſt, thou haſt ſo many evaſions, and ſtarting holes to go out at; ſo many pleas and coverts for thy ſin? all thy ways ſeem right in thy own Eyes.

3. Whence is it thou doſt ſo excuſe thy ſin in the ſecret of thy Thoughts; ſo mince and extenuate it, as a very ſmall matter, that nothing will bring thee to an ingenuous confeſſion of it before God, begging pardon for it, and ſtrength againſt it?

II. The falſhood of the Reſolutions of many, appears in their being *faint, weak, and heartleſs* Reſolutions: they reſolve as if they cared not whether they did it or no: Being Reſolutions,

1. Without Endeavours, and hearty ſtrivings anſwerable thereto.

2. With-

2. Without Prayer for Divine Aſſiſtance, they are prayerleſs Reſolutions.

3. Without watchfulneſs againſt that which might hinder them in in the performance of their Duty.

III. The falſhood of others appears, in that their Reſolutions are very *wavering and unſetled*, no ſtability or ſtedfaſtneſs in them; they reſolve one thing to day, another to morrow; as the Place, the Times, the Company they converſe with, are, ſuch are they; unſtable as the Water, being far from that, *Be ye ſtedfaſt, unmoveable, always abounding in the Work of the Lord*, 1 Cor. 15. 58.

IV. The *ſlaviſhneſs* of others in their Reſolutions, ſpeaks their unſoundneſs; being ſuch who never reſolve (in this Matter) but when the fear of Death, and Hell, following thereon, wreſts it from them.

Queſt.

Queſt. *Whence might we know the Truth of our Reſolutions in this matter?*

Anſ. 1. When the riſe of them is from an high eſteem of the Righteous Law of God, our Judgment approves it as moſt excellent, ſetting an high price and value upon it. Thus we find *David* prizing the Law of his God; Pſalm. 119.72. *The Law of thy Mouth is better to me than thouſands of Gold and Silver*: And this eſteem *David* had not for ſome part only, but for the whole Law of his God; *v.*128. *Therefore I eſteem all thy Precepts concerning all things, to be right*, &c.

2. From a Love to, and delight in the Law of God; *O how I love thy Law! it is my meditation all the day*, Pſal.119.97. and *verſ.*167. *My Soul hath kept thy Teſtimonies, and I love them exceedingly. David* ſpeaks oft in this *Pſalm* of his Love to, and delight in the Law of

of God; and that which renders it ſo much the deſire and delight of his Soul, which cauſes his ſo great eſteem for it, and love to it, is the purity and holineſs of it; ver. 140. *Thy Word is very pure, therefore thy Servant loves it.*

3. From a deſire to live always in bleſſed communion with God; which no Soul can aſſure himſelf of, but as walking in the way of God's Righteous Commandments; *Thou meeteſt him that rejoiceth, and worketh Righteouſneſs,* Iſa. 64. 5.

Direction 12.

Having reſolved (as in the former) improve this Reſolution as a preſervative againſt Sin, and an help to carry on in way of Duty; *make one Chriſtian practice a means to further, and help on in another*; former Reſolutions to help againſt preſent Temptations.

If any ask, *How is this to be done?*

I anſwer, firſt, Keep up in thy mind the remembrance of what thou haſt reſolved; oft think thereon; and whenſoever tempted, remind thy ſelf what hath paſſed of this nature in thine own Heart, when thou haſt been in ſecret before God: Thou haſt vowed, and ſeriouſly reſolved, in thy ſecret Prayer unto God, not to give way, nor hearken again to ſuch, or ſuch a temptation. Oppoſe now, (when aſſaulted afreſh) oppoſe the preſent temptation with thy former reſolution, ſtill continuing thy prayer to God for aſſiſtance, and renewed ſtrength, that thou mayeſt ſay with *David*, *I have ſworn, and I will perform it; that I will keep thy righteous Judgments*, Pſal. 119. 106.

2. Plead with thy Heart (when again tempted) a pre-ingagement to the contrary; by virtue of a former reſolution to keep the Commands of thy God; and ſay,

with

with *Joseph*, *How shall I do this, and sin against God?* Plead once and again with thy Heart; How unworthy a thing it is, and how unbecoming such a Person as thou, (who professest a making Conscience of thy ways) to be false to thy Resolutions, and unfaithful to thy Engagements.

3. If the Temptation still follow thee, then remember, and plead it also with thy Heart, the presence of God with thee; his Eye being upon thee, both when thou resolvedst formerly, and now when thou art again tempted: often say to thy Heart, *The ways of Man are before the Eyes of the Lord*, Prov. 4. 21. Let that of *Hagar* never be forgotten, but always be upon thy Heart, yea, as sounding in thy ears; *Thou God seest me*, Gen. 16. 13.

Direction 13.

Shun whatſoever *Company* may be a ſnare, hindering your courſe Heavenward; and drawing off from faithfulneſs to your Reſolutions, in following the Lord fully: Remember that of *David*, *Depart from me ye evil doers, for I will keep the Commands of my God*, Pſalm. 119. 115. It greatly concerns to be careful what Company we chuſe to walk with; that they be ſuch who may further, not hinder us in our Chriſtian courſe; ſuch that may not provoke to Sin, but to Love, and good Works, *Heb.* 10. 24. The Man is much known by the Company he chuſes and delights in; of whom we may certainly ſay, Such the Company, ſuch the Man: And therefore in the *choice of your Company*; 1. Prefer Grace in the Perſon before Wealth, or Greatneſs after the

the World. 2. Before any worldly Advantage you may get by ſuch Company. Yea, 3. before Gifts and Parts: Value Gifts in whomſoever, but ever prefer Grace in ſuch you chuſe to aſſociate with, and make your Intimates. Let *David*'s choice in this Matter, be your Copy to write after; and that, 1. in the Company you chuſe to walk with; Pſalm. 119. 79. *Let thoſe that fear thee, turn unto me, and thoſe that have known thy Teſtimonies.* 2. In the Company ye refuſe; according to that now mentioned, *Depart from me ye evil doers:* Whence may be noted, That evil Doers are no proper company for real Saints.

If it be asked, *What is meant by the one, what by the other?*

I Anſwer; By *evil Doers*, underſtand we Men of looſe Principles, and an evil Practice. Their Characters are theſe:

1. An hating the Light, becauſe of

of its diſcovering property, and making all things manifeſt; Joh. 3. 20. *He that doth evil, hates the Light; neither comes he to the Light, leſt his Deeds ſhould be reproved.*

2. A deriding at ſeriouſneſs in Religion; making a ſcoff, and a ſcorn, both at Seriouſneſs, and ſerious Ones: A Form ſome of them cannot live without, but the Power of Godlineſs they deny; *from ſuch turn away*, 2 Tim. 3. 5.

3. A caſting the Word behind them, and refuſing to make it their Rule, *Pſal.* 50. 16, 17.

By *real Saints* is meant, one that is indeed what he appears, and makes ſhew of before others. Their Character's thus:

1. They hate Sin as Sin, *viz.* as diſpleaſing unto God, and contrary to his Holineſs; and therefore hate every evil way, yea, Heart ſins as well as Life ſins, the ſin of Thoughts, as well as Actions: *I hate vain Thoughts*, &c. Pſ. 119. 113.

2. They

2. They take not up their reſt in any degree of Grace, and ſpiritual Attainments already arrived to, but are ſtill preſſing on to what is before, *Phil.* 3. 12, 13, 14.

3. They chuſe Holineſs, not out of neceſſity, but out of a real love, and liking of it; not only as a way to happineſs, but as part of their bleſſedneſs.

Now the former are not proper Company for theſe latter; becauſe,

1. They are Perſons of diſagreeing Principles.

2. Of a contrary practice.

3. Of differing Ends and Aims which they propound to themſelves.

Direction 14.

Take heed of giving way to a ſlothful and ſluggiſh Spirit, in doing

ing the Commandments of your God; *Be not ſlothful in buſineſs, but fervent in Spirit, ſerving the Lord*, Rom. 12. 11. Play not with Religion, neither give way to a ſpirit of *Indifferency*; being Religious, as if you cared not whether ye were ſo or no: Do not what you are convinced of, and know to be your Duty, by halves, nor with ſlightneſs, as being indifferent whether ye do it or no; but according to that of *Solomon*, *Whatſoever thy hand findeth to do, do it with thy might*, Eccleſ. 9. 10. It is not enough to do the Commandments of our God, but we muſt give diligence therein; *Thou haſt commanded us to keep thy Precepts diligently*, Pſalm. 119. 4.

And this, 1. with an impartial diligence, looking to all that God hath commanded; *Then ſhall I not be aſhamed, when I have reſpect*

to all thy Commandments, Pſalm. 119. 6.

2. With a diligence, without weariſomneſs, or accounting the Commandments of God grievous; 1 John 5. 3. *This is the love of God, that we keep his Commandments, and his Commandments are not grievous.*

3. With a conſtant diligence, not giving over, or fainting in our way: It is not enough to begin well, there muſt be perſeverance, and holding on to the end, to the laſt of our days: *I have enclined my heart to perform thy Statutes always, even to the end*, Pſal. 119. 112.

Direction 15.

Make it your care to *abound, and be fruitful in every good work*, Col. 1. 10. But take heed of truſting to, or putting confidence in

in your own Work. *Be filled with Fruits of Righteouſneſs*, Phil. 1. 11. *but go not about* (as *Iſrael* of old) *to eſtabliſh your own Righteouſneſs*, Rom. 10. 3. It is a miſtake, that moſt Men (through ignorance) are prone to, and apt to be loſt in: They are no ſooner convinced of their ſin, and danger by reaſon of ſin: but they preſently think of the firſt Covenant, and of working out their way into life, and bleſſedneſs, by a *righteouſneſs of their own, in conform to the Law of Works*: which is altogether impoſſible, and who ſo ſeeks in this way, ſhall certainly periſh in their ſin.

For, 1. the *Law* requires both a *ſinleſs* Perſon, and a *perfect* Work, as to every tittle, both *Subſtance* and *Circumſtance*; either perfect Righteouſneſs muſt be brought or no acceptance.

2. The

2. The *Law* knows nothing of *Repentance*, or *forgiveneſs* of ſin: It mentions no Mercy, preaches nothing of Remiſſion, or pardon, to any having ſinned.

Yea, 3. there lies the dreadful Curſe between Man fallen, and the promiſe of Life; *Curſed is every one, that continues not in every thing*, Gal. 3. 10. The Law (conſidered as a Covenant of Works) preaches no other to the Sinner, but *thou haſt ſinned, and thou ſhalt die*: ſo that all ſuch who go about to eſtabliſh their own Righteouſneſs, and ſeek after Life in the Law of Works, do, inſtead of winding themſelves out, work themſelves more under the Curſe; *For as many as are of the Works of the Law, are under the Curſe*, Gal. 3. 10.

Queſt. Who are now found under this Miſtake, of *eſtabliſhing their own Righteouſneſs?*

Anſw.

Anſw. 1. Such who ſet up their own Works in the room of *Chriſt*, and his *mediatory* Righteouſneſs; aſcribing that to Charity, or Alms-deeds, to their repentance and ſorrow for ſin, to their Prayers, Tears, and Humiliations, which only belongs to the Sacrifice of Chriſt's Death, and Blood-ſhed, *viz.* a Virtue to purge away Sin; forgetting that of the Apoſtle, 1 *John* 1. 1, 7. *And the Blood of Jeſus Chriſt his Son, cleanſeth from all ſin.*

2. Who look upon *Chriſt* coming to be a Saviour only by his Doctrine and Example; which is not indeed to be a Saviour, but to teach us to be our own Saviours.

3. Who think, by a preſent working Righteouſneſs, to make amends for all former Miſcarriages; and hereby to work themſelves again into the love and favour of *God.* 4. Who

4. Who look upon their working Righteouſneſs, as that which makes the Promiſe a due Debt unto them for their Works ſake; yea, ſo highly value their own Work, and Righteouſneſs, that they think God ſhould be unjuſt to them, and do them wrong, if he do not reward it with Heaven it ſelf.

Direction 16.

Expect not receiving *Covenant-Mercies* from *God*, but in a *Covenant way*, and upon Covenant Terms: To hope for forgiveneſs of Sin here, and for Life and Salvation hereafter, by an abſolute Promiſe, and not from a conditional Covenant, is meerly to dream on things of the greateſt concernment, calling our own Miſtakes by the name of Truth, which lies wholly on the other hand;

to look for thoſe good things promiſed in the New Covenant, without performance of the Conditions whereupon they are promiſed; what is it but giving way to a ſtrange Deluſion, and to endanger the loſs of our precious and immortal Souls, through willing Miſtakes? For rectifying our Judgments herein, let theſe things be minded by us.

1. *God* pardons Sin (which is a Covenant-Mercy) to none, but thoſe for whom Chriſt died: and hence the lapſed and fallen *Angels* are for ever ſhut out from all hope, being thoſe for whom *Chriſt* died not.

2. *God* doth not pardon Sin to any, nor beſtow Life and Salvation upon any of the Sons of *Adam*, meerly and alone upon the account of *Chriſt's Death*, or barely, and only becauſe *Chriſt* died for them.

But,

But, 3. upon the account of that *New Covenant* which *God* hath made with Man in *Chriſt*, called by the Apoſtle, *A Covenant confirmed of God in Chriſt*, Gal. 3. 17. Now according to this Covenant, *God* doth, for *Chriſt*'s ſake, *Epheſ.* 4. 32. pardon Iniquity and Sin.

4. This Covenant hath *Terms* affixed to it, which muſt be performed on Man's part, elſe cannot he look to be partaker of what is promiſed on God's part.

5. The *Terms*, or Conditions required, in this Covenant, on Man's part, are, *Faith in Chriſt*, (being a practical belief of the Goſpel of Chriſt) in conjunction with hearty and unfeigned repentance.

6. Thoſe who truly *believe*, and *repent*, may, and none others can aſſure themſelves of Pardon and Forgiveneſs, of eternal Life

and Bleſſedneſs, according to the Goſpel Covenant. The Scripture is plain and full for both: ſee for the *Negative*, that none others can, *Luke* 13. 3. *John* 3. 3. 1 *Cor.* 6. 9. And for the *Affirmative*, thoſe who may aſſure themſelves of thoſe things promiſed; ſee *Iſa.* 55. 7. where we find Pardon and Repentance joined together; the Bleſſing promiſed, and the Condition upon which; as alſo *Acts* 3. 19. & 5. 31.

And for eternal Life, and Bleſſedneſs hereafter, we find it (all along throughout the Scripture) entailed to true Faith in *Chriſt*; *viz.* a working, practical Faith, which includes in it true Repentance, *John* 3. 14, 15, 16. & 6. 40. *Act.* 4. 12. & 16. 31.

Direction

Direction 17.

Be therefore warned againſt that *vain and falſe hope* of ignorant Ones; who ſpeak hopefully, yea confidently, of their welfare hereafter; of Heaven and Bleſſedneſs when they go hence: They make no doubt of Happineſs after this Life; and yet can give no ſolid Reaſon or Ground for this their hope, unleſs groſs miſtakes about the Mercies of *God*, or the Death of *Chriſt*. As if the Mercy of *God* in ſaving Sinners, ſhould be as large as his Power in creating Man; and therefore bear up themſelves, that becauſe *God* made them, he will certainly ſave them: ſo directly contrary to that *Iſa.* 27. 11. *They are a People of no underſtanding, therefore he that made them will not ſave them; and he that formed them,*

will ſhew them no favour. Or, as if Chriſt died to ſave all Men univerſally, be they what they will; or at leaſt to ſave ſome abſolutely: Both direct contrary to the revealed Things of Grace in the Scripture of Truth; which ſpeak of *Chriſt* being given of the *Father*; not that all *univerſally*, nor yet that any particular Perſons *abſolutely* ſhould be ſaved; *but that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life*, John 3. 16.

Queſt. *What is that vain and falſe Hope, whereby many deceive themſelves, and which you warn us againſt?*

Anſw. 1. That which is *beſide*, yea, *contrary to the Rule*, having nothing to bear it up from the Holy Scriptures, contrary to that Hope the *Apoſtle* ſpeaks of,

Rom.

Rom. 15. 4. and herein Men are found guilty.

(1.) By hoping, contrary to what they *believe*; they believe that our Saviour ſpeaks truth, in that of *Luke* 13. 3. *Except ye repent, ye ſhall all likewiſe periſh*; and yet hope for Salvation in the neglect of Repentance. They ſubſcribe to that of the *Apoſtle* as a Truth; *Without Holineſs no Man ſhall ſee the Lord*, Heb. 12. 14. and yet hope for Heaven when they die, although they neglect, yea, deſpiſe Holineſs while they live. They believe the *Apoſtle* ſpeaks Truth, when he tells them, *The unrighteous ſhall not inherit the Kingdom of God*, 1 Cor. 6. 9, 10. and yet they hope (notwithſtanding found among theſe unrighteous Ones) to inherit the Kingdom when they die.

(2.) By hoping, contrary to what was the *the end of Chriſt being*

given to die for Sinners: Chriſt did not die to ſave Perſons from the Curſe and Wrath to come, and they ſtill live in Sin, (which is the thing theſe Men deſire and hope) but to ſave from Sin, that ſo the Curſe might not overtake.

(3.) By hoping, contrary to the *Threatnings revealed in the Word*, God hath ſaid, *He will by no means clear the Guilty*, Exod. 34. 7. And the *Apoſtle* tells us, *The Wrath of God is revealed from Heaven, againſt all ungodlineſs and unrighteouſneſs*, &c. and yet theſe hope the contrary, and bear up themſelves that this ſhall not come, yea, that it ſhall go well with them at laſt, (becauſe *God* is merciful) notwithſtanding they continue, and go on in their unrighteous, and ungodly courſe ſtill, even to the end.

The

The ſum of this firſt Particular comes to this, *viz.* It is a vain Hope which looks after another kind of Salvation, than what *God* hath promiſed, or *Chriſt* purchaſed, *viz.* a Salvation from the Effect, but not from the Cauſe; from the Curſe, and Damnation, but not from Sin; a being ſaved from the fear of Wrath to come, that ſo they might go on without fear in their courſe of Sin ſtill.

2. It is a vain and falſe Hope, which leads not up to a *purifying the Heart*; 1 John 3. 3. *Every one that hath this Hope, purifieth himſelf, even as he is pure.*

3. It is a falſe Hope which is *without the fear of God* in the ſame Heart.

And, 4. which neglects that which was the *Apoſtle*'s continual, and every days exerciſe, *viz.* The *having alwayes a Conſcience void*

void of offence towards God, and towards Man, Acts 24. 16. It is not good Hope through Grace, (as the *Apoſtle* calls it, 2 *Theſſ.* 2. 16.) which is not in conjunction with both theſe, *viz.*

1. The Fear of God, teaching to hate Evil, *Prov.* 8. 13.

And, 2. *a good Conſcience in all things, willing to live honeſtly*, Heb. 13. 18.

Direction 18.

1. Begin every day in *ſerious Prayer unto God*; neglect it not, leſt one neglect draws on another; till (at length) brought wholly to reſtrain Prayer before God.

And, 2. continue to *watch* over your Hearts all day after; remembring that of *Solomon*, *Keep thy Heart with all diligence*, Prov. 3. 24.

We

We are never in more danger, than when neglective here, lying open (at that time) to every aſſault the Enemy ſhall make upon us; being upon our watch, we cannot be ſurprized; becauſe then in a poſture of defence, and ready to make reſiſtance againſt the Enemy: Nothing a greater help, and furtherance to a Chriſtian, through his whole courſe, than a conſtant maintaining his Watch.

For inſtance; Wouldſt thou not be led into temptation? Hearken then to our *Saviour*'s Counſel; *Watch and pray, that ye enter not into temptation*, Mat. 26. 41.

Wouldeſt thou not be ſurprized by Death, or the laſt Judgment? Be upon thy watch, *Revel.* 16. 15.

Wouldſt thou not have *Satan* (at any time) prevail, or get advantage againſt thee? Be upon thy

thy watch, 1 *Pet.* 5. 8.

Wouldſt thou not be led away from the Truth by any Deceiver? Be upon thy watch, 2 *Tim.* 4. 4, 5.

Wouldſt thou ſtand faſt in the Faith, be ſtedfaſt and immovable to the end? Be on thy watch: *Watch ye, ſtand faſt in the Faith,* 1 Cor. 16. 12.

Yea, watch, that ye may ſtand faſt; for none can aſſure themſelves of ſtanding faſt, without a conſcientious care to uphold and maintain their Watch.

If you ask, *What is the proper Work of the Chriſtian Watchman?*

I anſwer, 1. To obſerve, and take notice of every thought and motion that riſes up in the Heart, to let nothing paſs unobſerved.

2. To

2. To examine, and call to the Bar, all ſuſpicious Thoughts, and Motions, riſing up, or darted in; that we may know what they are, whence they come, and whither they tend.

3. To keep a guard and fence upon the Heart, againſt whatſoever Enemies would make an entrance. *David* prays that God would ſet a watch before his Mouth, and alſo keep his Heart from evil; in *Pſal.* 141. 3, 4. *Set a watch, O Lord, before my Mouth; keep the doors of my Lips: encline not my Heart to any evil thing*, &c.

In brief; The Work of every Spiritual and Chriſtian Watchman is, ſeriouſly to obſerve, and take notice of, his Heart, and all his Ways; to ſee that his ways are ſuch which God approves, and that his Heart be upright in thoſe ways.

Direction 19.

Be much, and ſerious in minding the *Concerns* of your precious and immortal *Souls:* Let it be the main, and chief of your care, (while yet ye have time) to know how it ſtands between God and your own Souls; what your Eſtate now is, and what it ſhall be hereafter; how it is with you for the preſent, and how it ſhall be with you to Eternity, when you go hence, and ſhall be no more to converſe with Man on Earth. The *Apoſtle* exhorts, *Give diligence, to make your Calling and Election ſure*, 2 Pet. 1. 10. We can never be too diligent, or too ſerious in this Matter, as being of neareſt and greateſt concernment to us. And to preſs you hereto, remember;

1. That

1. That the *Soul* is far more *precious* than the *Body*, yea, than all the World beſide: nothing to be compared with it; nothing of this World of equal worth to it; and the loſs of it never to be repaired. *What will it profit a Man, to gain the whole World, and to loſe his own Soul?*

2. Soul Concerns are for *Eternity*; not for a Day, a Month, a Year, but for ever.

3. There is no ſeaſon of Grace to be expected after this Life; no Day, Hour, or Moment, to be looked for, or granted to us, for minding our precious Souls after Death. If we have neglected all care of them here in this Life, no time will be found in the other World for this Work.

4: A ſerious minding the Concerns of our Souls, will make us more ſerious in the Whole of our Chriſtian courſe. None more ſerious Chriſtians than thoſe, who have Eternity moſt upon their Hearts.

If any ſhall ſay, I am yet young, in the prime, and firſt of my days, and muſt mind a getting an Eſtate, (while I have time, and ſtrength for Buſineſs) that I may have wherewith to live comfortably in old Age; and when this is done, I will ceaſe all further thoughts about the World, and mind only the Concerns of my Soul.

I Anſwer, 1. It is never too ſoon to begin this Care: This is our chief Concern, and therefore to be minded in the firſt place; *Seek firſt the Kingdom of God*, &c. *Mat.*

Mat. 6. 33. and ſeek it rather than all earthly Things, *Luke* 12. 31. Mind it in the firſt place, and mind it chiefly, and above all things elſe; neither will this hinder, but rather further thee in managing thy Worldly Affairs with diſcretion.

But, 2. canſt thou live comfortably in old Age, becauſe Rich, and full of this World, and not know what ſhall become of thy immortal Soul to Eternity? Or wouldſt thou not live comfortably in Youth, as well as in Old Age? And how can this be, unleſs the great Concern be cared for?

3. Haſt thou a leaſe of thy Life, and art aſſured to live to Old Age? Thy Life is greatly uncertain; thou mayeſt die in the midſt of thy dayes, and before the time come thou haſt ſet to begin this Work;

Work: Thou haſt no aſſurance of a Day, an Hour, or Minute longer than the preſent time: But ſhouldſt thou live to Old Age, how unfit wilt thou find that time to ſet about this great Work, if neglected all thy Life before.

Or, 4. canſt thou aſſure thy ſelf of finding an Heart then to do ſo; or of God's lengthning out the means and day of Grace to thee, unto thy latter days, who haſt neglected and deſpiſed both in thy firſt; and if thou miſcarry at laſt, thou art undone for ever.

20th Direction, or Caution.

Strive againſt Spiritual Sloth, never giving way, or yielding thereto, leſt it grow more and more upon you; content not your ſelves to bear the Name Chri-

Chriſtian, and to go on profeſſing the Faith of Chriſt, in a cold, formal, dead, and heartleſs manner, as too too many do; and yet think highly of themſelves, meerly for the form's ſake; yea, though meerly formal in the form they own; yet how do they cry up themſelves for Chriſtians; and the Temple of God, the Temple of God are we: But know ye, that there is a vaſt difference between the ſluggiſh Profeſſor, and the ſerious Chriſtian; the former have no zeal for God, and for his Glory; nothing of Life, or Spirit, in any ſervice they perform: a dull, lazy, ſottiſh Generation, affecting to be accounted, but not minding to be what they deſire to be accounted. But now the ſerious Chriſtian is a Man of another temper, one zealous and fervent in Spirit, ſerving the Lord: Theſe have in their Eye the Example of other Saints,

who

who have gone before them; remembring their Work, and labour of Love, and great diligence in the Work of the Lord; and being ashamed to come behind, they mind themselves, and one another, of the Apostle's Exhortation; Heb. 6. 11, 12. *And we desire that every one of you do shew the same diligence to the full assurance of hope to the end: That ye be not slothful, but followers of them who through Faith, and Patience, inherit the Promises.*

There are two things may be here enquired, *viz.*

1. Who these slothful Professors are?
2. The difference between these and the serious Christian?

I Answer unto the first: The *slothful Professors* are, 1. Such who study,

ſtudy, pleaſe, and ſatisfy themſelves with excuſes for their backwardneſs and neglect in what is their Duty; they are eaſily taken off from any Spiritual Service, (either praying, or hearing the Word, *&c.*) and very ſlender excuſes will ſerve their turn to ſtop the Mouth of Conſcience: They have no delight in, nor heart to the Work, and thefore a ſmall matter ſhall take them off, and as ſlight excuſes will ſerve to quiet them.

2. Such who prefer carnal, fleſhly Eaſe, before Faithfulneſs, in following on in the Wayes of Righteouſneſs; they continue, and hold on for a while, ſo long as they meet with no rub or difficulty in the way, being put upon no hard ſervice: But if any thing of this nature attend the way of their Profeſſion; then, according

to

to that of *Solomon*; *The ſlothful Man ſaith, There is a Lion in the way*, &c. Prov. 22. 13.

3. The Heartleſs Formaliſt; who is conſtant in his Profeſſion, and outward Practice, but in a heartleſs manner; he goes his rounds like a Horſe in a Mill; keeps his old pace, never faſter nor ſlower: and for his Heart, that comes not in (at all) to the Work. A meer heartleſs Formaliſt in what he is, in what he doth.

And here we meet with three ſorts more of ſluggiſh ſlothful Ones.

1. The ſlothful in Deſires: Their Deſires are (at beſt) but faint, lazy Wiſhings: they ſay with *Balaam*, *O that I might die the Death of the Righteous*; but ſtrive

ſtrive not to live the Life of the Righteous: They deſire, yea, it may be, ſeek, but ſtrive not to enter in at the ſtrait Gate.

2. The ſlothful in Buſineſſe: Which the Apoſtle warns againſt; *Be not ſlothful in Buſineſs, but fervent in Spirit, ſerving the Lord*, Rom. 12. 11. They pray, they hear, but in a ſleepy, lazy, ſottiſh manner; pray, as if they prayed not; hear, as if they heard not: there is no ſtriving againſt ſluggiſhneſs, but a giving up themſelves unto it; and ſo they do the outward Service, they regard not the manner of performance.

3. The ſlothful in Heart-work: They do many outward Services, and, it may be, with ſome kind of diligence, and ſeeming intention, while the Eye of Man

is

to that of *Solomon*; *The ſlothful Man ſaith, There is a Lion in the way*, &c. Prov. 22. 13.

3. The Heartleſs Formaliſt; who is conſtant in his Profeſſion, and outward Practice, but in a heartleſs manner; he goes his rounds like a Horſe in a Mill; keeps his old pace, never faſter nor ſlower: and for his Heart, that comes not in (at all) to the Work. A meer heartleſs Formaliſt in what he is, in what he doth.

And here we meet with three ſorts more of ſluggiſh ſlothful Ones.

1. The ſlothful in Deſires: Their Deſires are (at beſt) but faint, lazy Wiſhings: they ſay with *Balaam*, *O that I might die the Death of the Righteous*; but ſtrive

ſtrive not to live the Life of the Righteous: They deſire, yea, it may be, ſeek, but ſtrive not to enter in at the ſtrait Gate.

2. The ſlothful in Buſineſſe: Which the Apoſtle warns againſt; *Be not ſlothful in Buſineſs, but fervent in Spirit, ſerving the Lord*, Rom. 12. 11. They pray, they hear, but in a ſleepy, lazy, ſottiſh manner; pray, as if they prayed not; hear, as if they heard not: there is no ſtriving againſt ſluggiſhneſs, but a giving up themſelves unto it; and ſo they do the outward Service, they regard not the manner of performance.

3. The ſlothful in Heart-work: They do many outward Services, and, it may be, with ſome kind of diligence, and ſeeming intention, while the Eye of Man

is

is upon them; but wholly backward, and negligent to a ſearching, trying, and examining their own Hearts: This they are greatly averſe from, and care not how little they are at home exerciſed in this Work: They obſerve not, keep not, nor watch over their Hearts, at leaſt with any diligence.

2*ly*, The difference between the *ſerious* Chriſtian, and *ſlothful* Profeſſor; take thus.

1. The former is acted from a Principle of Life; the Spirit of Chriſt dwells in him, and the Law of Love commands him: the other knows neither; he is a ſtranger to the Principle of Life, and Motive of Love.

2. The former follows Chriſt fully; baulks no way of Duty, or Service, for any difficulty he meets

meets with: The other follows but half way; every hard Service puts him to a ſtand, and anon turns him out of the way.

3. The former is much in Self-judging, walking by the Apoſtle's Rule; *For if we would judg our ſelves, we ſhould not be judged*, 1 Cor. 11. 31. The other wholly upon Self-juſtifying; he ſtudies Excuſes for his Omiſſions; wherein he comes ſhort of his Duty, and accounts any thing (though never ſo ſlight) a ſufficient Plea for him to juſtify his Neglects; being found among thoſe, *Prov.* 26. 16. *The Sluggard is wiſer in his own conceit, than ſeven Men that can render a Reaſon.*

Queſtion. *But may not a ſincere Heart be ſometimes overtaken with ſluggiſhneſs in ſpiritual Services?*

Answ. Who but hath sometimes found sad cause of complaint in this Matter?

But then, 1. It is not their constant frame, it is not always so with them.

2*ly*, They give not way to it; so as to own or allow themselves in it.

But, 3*ly*, it is their burthen and complaint, they groan under it.

And, 4*ly*, they strive and pray against it; not content with themselves that it should be so with them; yea, always thankful for any help afforded to them by others against it; they are not offended, or angry, to be awakened from sleeping in time of hearing the Word, by any that sits by, but are thankful for such a Friend.

Direction

Direction 21.

Live as thoſe who believe they ſhall die, having no certainty of a longer or ſhorter time here: ye are every day haſtening to the place from whence ye ſhall not return: A few days, and your place ſhall know you no more; nothing more certain than Death, nothing more uncertain (as to us) where, how, and when we ſhall die: What cannot be avoided, let be daily expected; and turn we our feats of dying, (which few Men live above) into a wiſe care of making preparation for going hence; that whenſoever Death comes, it may be with us, according to that of our Saviour, *Be ye alſo ready*, Mat. 24. 44.

Quest. If any ask, *How should I make preparation for Death?*

Answ. 1. Manage, dispose of, and order all thy Concerns about the World, that those things may occasion no distracting, nor disquieting Thoughts in that hour; yea, let your care aforehand be such, (both for Soul and Body) that when Death comes, thou mayest not be surprized, having then nothing to do but to die.

2. Converse with Death in thy daily fore-thoughts of it: make thy self more familiar with it aforehand; and watch, and wait till that change come, *Job* 14. 14.

3. Never dare do any thing willingly, which makes afraid to die: Nothing makes Death terrible

ble and affrighting but Sin: and watch againſt this, againſt all thou knoweſt to be Sin, and at all times.

4. Live ſo, as never (knowingly, and allowedly) to be doing that which thou wouldeſt be afraid, or aſhamed to be found doing at thy laſt hour.

5. Make it thy chief care to get and keep thy Evidences for Heaven clear; that thou mayeſt be able always to read them, and in ſpecial at that time, the hour of Death.

Queſt. *What might we look upon as good and certain Evidences for Heaven?*

Anſw. Whatſoever will witneſs thy being in a ſtate of Grace and Regeneration, is a clear, certain,

and infallible Evidence for Heaven; thou persisting, and continuing therein to the end. As,

1. An universal hatred of all things known by thee to be Sin; so as not to do, allow, or indulge thy self in the less, or greater; more openly, or more privately: Canst thou say with *David*, *I hate every false way?* Psalm. 119. 104.

2. A liking, and love of Holiness, so as to chuse it as the great part of our happiness, both here and hereafter: We love Holiness for its own sake; and our desire after it, is not purely out of necessity, and only when we come to die, as knowing we must perish without it; but from that beauty and excellency we see in it; being the Image of that God (who is Holiness it self) enstampt anew

anew upon the Creature, whereby it becomes most like God; bearing his Image and Likeneſs, whom he loves moſt, and this will be manifeſt in us.

3. By likeing and loving the Law of God, becauſe of its purity; becauſe it is an holy Law: Canſt thou ſay with *David*, *Thy Word is very pure, therefore thy Servant loves it?* Pſalm. 119. 140. There is no Hypocrite on Earth can ſubſcribe thereto.

And, 4. theſe two are ever attended with a real and hearty love to all Saints; not ſome, but all we know or hear of to be ſuch; and this purely upon the account of Sainthip: not out of any carnal reſpect, but only as we ſee, or hear of the Image of God ſhining forth in them. As they are holy Ones, and lovers of Holineſs;

and infallible Evidence for Heaven; thou perſiſting, and continuing therein to the end. As,

1. An univerſal hatred of all things known by thee to be Sin; ſo as not to do, allow, or indulge thy ſelf in the leſs, or greater; more openly, or more privately: Canſt thou ſay with *David*, *I hate every falſe way?* Pſalm. 119. 104.

2. A liking, and love of Holineſs, ſo as to chuſe it as the great part of our happineſs, both here and hereafter: We love Holineſs for its own ſake; and our deſire after it, is not purely out of neceſſity, and only when we come to die, as knowing we muſt periſh without it; but from that beauty and excellency we ſee in it; being the Image of that God (who is Holineſs it ſelf) enſtampt anew

anew upon the Creature, whereby it becomes most like God; bearing his Image and Likeneſs, whom he loves moſt, and this will be manifeſt in us.

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ſo we love them upon this account, becauſe ſuch: And this the Apoſtle lays down for an Evidence; *We know that we have paſſed from Death to Life, becauſe we love the Brethren*, 1 Joh. 3. 14.

5. A faithful and conſcientious diſcharge of our Stewardſhip, in the things we have after this World; even hereby art thou to lay up in ſtore Evidences for the time to come: See the Apoſtle ſpeaking to this Point, 1 *Tim.* 6. 17, 18, 19.

6. A living in an holy contempt of this World, ſo as reſolvedly to hold on in the way of Righteouſneſs, notwithſtanding all oppoſition and contradiction of Sinners we may meet with here in our way; not accounting any Sufferings, which may come upon us for Righteouſneſs ſake, to be compared

pared with the Glory that ſhall be revealed unto us, *Rom.*8.18.

Direction 22.

Laſtly; Make it your daily care, that ye may *grow in Grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 3. 18. Which that ye may all do, is the earneſt deſire, and ſhall be the continued Prayer of,

Your Aged Grandfather,

P. T.

FINIS.

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